Freedom at its Highest

By Shomit Sirohi

Sirohian Formalism – Universal, particular and singular

Part I – A Crisis and a Subject, simple Being in the World

I. Singular Universal

First in fact the singular detail of a person buying cigarretes in a shop then is about the purchase of a cigarette in exchange for his money in a wallet. Now in fact this universalizes into the economy and even companies and commodities. I mean though how in the modern capitalist system there is also in fact a crisis in living in a Brumiare when there is in fact a creative sense to the night. I mean in fact the singular detail of a person in his room and creative resonance happening to him then means in fact that it is a Brumiare, I am writing tonight in. A Brumiare in Marx is when the singular person is then showered in wild crazy thoughts and wild life and madness which then contingently twists and turns into a number of features of the dialectic as a method in contingency which means how in fact then a reversal happens as the absolute which is Napoleon winning in the process of elections. It means though ghostly and crazy spectres and madness and violence and even thoughts of dying in the process of in fact the Republicans and the Royalists and even in fact the cathedrals of conservatives all walking in the night and working in a process Marx realizes in a singular night's violence that in fact it universalizes again to his full freedom and the proletariat's freedom to just work on his table, while in fact composing notes to Wagner's prelude which is Parsifal that means to Marx in a singular rendition, how in fact the spear that smote one is when the subject extremely withers into in fact his victory releasing him from the process as Napoleon, Bonaparte. Napoleon in a singular rendition is the sign of normalcy and happiness.

II. A Man In a Car – Two Movements of the Progressive and Regressive in Heidegger

In fact then the process develops as a man in the car. It means simply that the process of walking to the hills in a number of Holzewiges then means in a singular rendition how to answer each problem and crisis with the walk and in fact in modern cities in the car, to get off as

Heidegger recently did and announce Dasein. Something like a simple meaning of Being, in onticness, just the ontic which means a simple daily life answering the problem of a crisis. It means then as Holzewige that the process of walking in hills and forests is also in fact the process of releasing oneself from a crisis. This image the commences a film being made in Hollywood by myself Sirohi, and short-circuits this to the process of Heidegger and modern cinema as in fact the meaning of being. Just simple being, the simple ontic answer to a problem.

III. Sartre Again – How History unfolds on this Subject

In fact then the Granma in Cuba is working out a thesis on history and its unfolding process and developments of a spiral of abstraction based on the process of an individual and his participation in a group and its dialectical unity to the historical process which then is singular and universal which is then the process of history and individuals. I mean in Heidegger there is a simple ontic answer to the problems of the world in "doing" which also means "sharing" and even "Oikonomia" which all answers the problems of living and crisis as in fact the problem of being in the world. It just means it is all too mystical for Wittgenstein, that a major illness is solved by in fact an Act. He means therefore to release life into the language game problem of simpleness. It is all too simple, too simple he means to be human. Nietszche also means human, all too human. That we are graced in a crisis, by the meaning of being, the simple meaning – we live.

Part II. History and the Event

I. Individual plunged into and Groups and History – A Essay on Sartre

When in fact Being and Nothingess announces the individual as for-itself he means the individual then is being in the world, but also the detail, the individual is free and transcends his facticity to be free. He is in anguish and going to die, in a crisis, perhaps a Brumiare Marx jokes. Which then is his fate, and his chosen possibility, my possibily the only precise answer. Man answers in anguish. Anguish then, complete anguish "Why are you murdering me, why am I dying for a month now," Sartre exclaims in his room in the 1980s and cries, when in fact he is suffering in illness and fever and is also then freed. This process then of Being and Nothingness, that individual in anguish and worst life and this then as anyone's possibility, and my own choice – to be free.

Existence then precedes essence, I am not then any person except one who is in freedom. He is free and activist. Mathieu then is a man who in Age of Reason works in a small telephone company and is walking home in a crisis of creative riots in the working of the company which is in fact

spending a lot of money on creative spending in his room, that simple ontic problem in the Soviet Union as well of creative economics which is then my own choice – how will I be free Mathieu says on the phone as a image of a capitalist working on his company and going through a fake crisis Mathieu realizes as he walks back home, happy. He has a project, some money and a lover, Marcel. He means this then is freedom, to be in anguish and free.

The individual then is plunged into but by the Critique becomes a subject and political thriller of in fact the individual joining a group and party and becoming a militant who then expresses social problems of the individual which then means in Heidegger the singular detail – phone and talking. He means then in Sartre that the process of FLN in Algeria was finally the individual Fanon and Lenar who then join the protest and take power as it all fails in practico-inerte. The postcolonial Algeria is now a crisis ridden subject.

Mired in scarcity and alienation and even in a wreckage of history in Benjamin's sense then, the subject arises recently, Athena like a Phoneix from the ashes. Algeria is currently developing in rapid growth and successful in economics. Lenar Williams is seen celebrating in Algeria.

II. In My Own Work on Engagement – Individual and Group in History

And so in fact engagement according to Saroj Giri in India has been criticized in history, again and again, the postmodern fashions of then to follow in fact he argues "the simple option and lure of liberal democracy that we should not engage, as Sirohi wins in India, the opposite choice, to participate in liberal democracy of course but as a Communist." It means then that the individual has now participated in a party and is engaged, but then of course a crisis in life is nothingess, which means not a problem – just the will, the willingness to music frees a person. It means then that the person is a subject. He is not part of the process of history in the sense of following in abstract formalism the process of the universalizing of freedom as then the proletariat which is then current working class strikes and also political freedoms and finally also Spanish peasant protests and even Syriza's Oxi which then is the universality of the people which is actually and in fact the moment of the individual and engagement – that subject that political citizen in the actual sense of a person who acknowledges his being as simple, he means this is simple for me – engagement is in Sartre to engage on literature and poetry and art – but then in my work this shift to political engagement – that political militant who then swerves on a cigarette and aligns the moment of

engagement to truth. I mean history is then a work on literature which is an Event and Truth. A production of truth.

III. Political Science – the Art of Politics

The social structure in Algeria and Cuba and even China in the historical process is then mediated by working people and black people or Chinese working class and peasant classes which then is mediated by protests and even trade unions and peasant class action which becomes then in Althusser the beginning tactical position of the trade union and party activists which then is about the conclusion in phases of the movement of dialectical processes which makes the people win. The failure of protests then marks another phase which then in a singular detail is the crisis of Noyeaux's in Algeria and even China which is then simply becoming a specialist which is permanent working classes which is from also it means a simple working process which it is reduced to. It means the process is counter-praxis of the division of the working class into a non-striking working class. It is the conclusion of Chinese Cultural Revolution by the process of calling off the Shanghai Commune.

This calling off then Saroj Giri recently remarks "When revolution then is a winning force of the people and always about the permanent revolution which means Marxist trade unionism, why call off a strike? In fact political crises are a symptom of the strike and the putting of politics in command failing for something ineffable like a bourgeois compromise against the real movement. I mean the bourgeois character of these decisions in history is clear to a militant – just that then politics calls compromise."

In the art of politics, there is success only when the subject is engaged and the particular universalizes itself. The calling off of Shanghai Commune is described by the historian E.H. Carr as "dramatic, and eventful strikes being called off, what a surprise that Mao finds himself dogmatic in the heights of a highest freedom. This decision is so vague."

IV. E.H. Carr – Structure, Events and Process with Determinism

In fact then history is intelligible and is in fact dialectical – man makes his history but not in conditions of his choosing. It means in fact the political revolt of the people is caused first by a crisis and is then wage crises which is the democratic reason behind a revolution and a leader emerging from the people's side. But then determinism again argues that a crisis is why it also fails, and an economic crisis especially – and that then is the success of the revolution in India, there is no room for a crisis and so politics in India succeeds. The biographical art, E.H. Carr argues is the singular process of comments and stylish comments which proceed

in the general historical process which is then Che “I fail to express myself is also a success.” Which all means that history is evocative, like a saying “mass revolt and successful leadership is then plunged into the individual as his free life.” It means E.H. Carr says “the singular detail of a man in biography is then the product of his free life being emerging out of the process of history, something like a process which is bracketed, his most personal life in fact, his liberal life.”

Part III – Singular and Universal with Particular

I. Institutions and Groups – Literature as Institution

In fact then there are many insitutions and many capitalist institutions in the world and even state institutions and polities and parliaments and the law and even in fact groups of indirect gatherings on the street and so radio and television also and finally literature as institution. The point of the institution of literature then is in a singular universal the process of the writer and his ensemble of writings which is expressive of his writing but this then becomes an institution which means something like how the singular and universal join in writer’s lives and the process of the particular of institutions as a state and say a institutionalized writer like Octavio Paz in Columbia is then a sign that he is with the bourgeois state. While most living writers are like Bolano and myself a counter-insitution – how the literary event and writing process is then in fact free from the canons and is an experimental fact of surrealist writing and its allegory of indivduals and poets which means in fact. “Perhaps literature is an institution because it best reflects the allegorical process better, that nation and national aesthetics which is based on allegories of the protester who becomes a married man. The Graduate in cinema is so literary that it explains Sirohi and his love for women, that simple meaning of life given to by his writing. Salman Rushdie and Naipaul told me how Sirohi woos women as his life and how in fact Rushdie is busy lecturing in Carnegie Hall London these days and that then is literature again as institution.”

II. Fredric Jameson

The world then has institutions and complex wurdenstill which means that in fact there is a historical trope called in fact tropes and history which means that music and cinema are produced by a company which unfolds its trope as in fact a complex movement of what was first a long symphony which becomes by now a simple rock song which then the movement of maximal processes with tropes in minimalism. Now in fact this trope is free of causality and is an analogy. The world is about tropes

– like the process of finally Amazon these days which is run by myself – a simple Wurdenstill of commodities.

In this process of tropes which is also an analogy – just as the series, parallelism and causality leave way to a language of analogy this means the process of living people in Paris in the early 19th century then was just as to the process of in fact living people in cars and tropes of cars and magazines and living magazine culture which became cafes and literary cafes. Now this simple series is compared to manufacturing in the 20th century.

Jameson here means that life is a formal trope of series and parallelisms, which also means finally that the image here is a complex juxtaposition of images, the base and superstructure in the same asymmetric image. Now it also means that images are finally also fine art images of people in a picnic and working on impressions of the city and cars and buildings.

This then means in fact that the singular universal is then an actual living person who is is in a coffee shop talking to his friend about life and this singular universal image is then actually the point of history. Not the complex mediations of base and superstructure and developments of politics and say political strike of classes and masses and even financial economics or even many mediations of say spatial dialectics and all its wonders of complex syllogisms of the universal and particulat with the singular – something like base and superstructure as first factories and then institutions and then in fact existential complexity and lived freedoms but in fact the singular universal alone as a short-level direct universal of the individual – something like a image of just a man in a coffee shop is history actually. Just existentialism.

Part IV. Proust and The Remembrance of Things Past – On Ricoeur

I. Ricouer – on Proust and Remembrance

In fact then Swann visits Combray, and a man's illness is described over a year of being in the same space but not the same time. It also means criss-crossing time, like time's many different moments in history as well. Finally Proust means life is just Swann visiting Combray for a simple fresh walk in the countryside and in the peasant mills.

Ricouer then in fact works on this narrative as emplotments – many emplotments of Swann and his visit to Combray in illness – one emplotment is about his process of coughing and thoughts of dying and his bracketing with in fact a old carriage and sleep. Many formal sheets of history pass by and many spatial representations of the road in a carriage.

He means to emplot the narrative with aporias. When in a crisis on living, be in aporia.

II. Aporia

And so aporia, what then the senses perceive and what reason cannot explain. Something like an aporia to live in a crisis. It means I cannot answer. Derrida argues “When in an aporia, I just work on musical notations in my house, I just work a lot on Kierkegaard and faith.”

III. Contradiction

And so method is so processual that it becomes a contradiction the aporia, and is then contingent forced reversals. It means it is a contradiction the aporia, and is answering the problem by the absolute. Madeline’s cake and taste on the tongue, is a contradiction that takes us back to Combray.

Part V. On Situationism

I. Did you meet someone new?

The bureaucratic state and capitalism then is all that the historical process is about, and even letters and writing is reduced to magazines and this then is how in fact I begin. I also mean that technology and capitalism is then about images of the media. I mean that there is something else to life, not this object, this process of unfolding economics and sociological advancement and development of processes of capitalism. Actually it is about living in a musical sense of events. An event is just the creation of a moment.

II. A Jazz Man

Cornel West argues “we have been now four months into a crisis in Sirohi’s life, and he goes black and gets to his Priests and answers the question, he should just give focus to his inner life he means and write. He means that the for-itself is a peacemaker, and is about peace and Soul, and freedom. Black power salutes Sirohi for answering his crisis with perfection.”

III. Peacemaker

Sycco's song Peacemaker then playing and images of women and men dancing in a discotheque and this then is the production of a moment.

Part VI. Universal, Particular and Singular

I. Universal and Particular

The working class then is the particular which universalizes as a protest which then is also in fact the process of the individual who leads them.

This then means the universal and the individual who is free from syllogistic mediations of the party and the people and its pitfalls in Communism – that party man and bureaucrat who has to work for the party and the state which is also a state revolutionary. It also means then in an Excursus in Peter Hallward how in fact the literary movement of Blanqui and his Bifurcation that finally the movement of politics is also the movement of riots, and protests and the will of the people. But Blanqui bifurcates this will with the individual who then in fact is Blanquist and so in fact free of the will. He means the free leader is one who is jazz and dialectical and free of the people. This thesis means the singular detail of a leader is one who is on the road and driving a car and meeting the people and making it to the working class factories and is in fact also among the people or if vertical he is a leader who is indifferent to the people.

In a unique constellation with the individual living people, Blanqui is bourgeois and about drinking and bourgeois freedoms for himself which extremely supports the will. He means the bifurcation is about the will and the people against the individual. This way in fact the syllogism of the universal people and proletariat and the leader is broken, bifurcated maximally, the people are free of the coercion of a party.

II. Slavoj Zizek's Critique of the Politics of the Will

I mean therefore Zizek argues we have only the individual free of the Luckacsian engagement of the universal co-inciding with the people and the proletariat in a twist of the in-itself to the for-itself and event which the individual then leads with the party in self-splitting the same into the self-co-incidence of the part with itself as Event.

This syllogism of event then means in fact that Peter Hallward and Saroj Giri, even Dhruv Jain and Alberto Toscano are wrong to support the singularity of the process as Communist and Communism which is singular.

They are too singularly involved in the process of the individual as some cool, brilliant man who is free of the hard work of Paulinian love and grace and work with the poor which then is one side of the politics not its entire will. This then means to them, how the leader should be finally a person among the poor but also a person apart from the poor, something qualitative happens when quantities are broken away from and produce a symphony or jazz of a politician. Someone who spends life working on Cornel West and frees up from institutions and politics and even high politics and elite parliaments and is in fact a singular-univeral Kierkegaardian moment in becoming to the process of politics and abstracted from it.

No the militant Zizek argues is old fashioned and with the thesis of the Event, and maximally with the process of the Universal.

III. Cornel West and the Singular Universal as Politics of Black Gospel

In a further twist of affairs in fact Cornel West means to join Zizek to Giri et all, and in fact argue for a leader who is singular and also Universally admitted to the people and is about the people as a “peacemaker” who is jazzy and cool. He is that militant, that person and that committed to the people but free and cool about music and rap.

IV. News – Nunes, Syriza and Democrats and Republicans – and Sirohi.

And so in fact the process Nunes and Tsipiras opt for in fact the process of practico-dialectical materialism of the process of politics and even economics and all the hard work of budgets and economic material interventions against or with EU and World Bank, IMF, while Sirohi is busy doing the opposite, dis-identifying from economics and politics, to be entirely singular and work on the process of Situationism and the process of the moment in Becoming in Foucault which is not embedded in the concrete process of politics about instead enuciations and poetry and in fact the fragment and epistme subject. He is in fact the subject in the old Sartrean style of an intellectual who is a companion to the party and is in fact the man of jazz politics. A person willing to be the process of singular Universal agitations of in fact joining the individual and his process to the Universal in becoming, to join Foucault to Kierkegaard and be more about the people and about the free life of the individual as

hermeneutic and in fact the crazy option of rejecting state power for in fact working on the process of music with Lil Wayne instead. He means to be in fact the process of the subject in standard Sartrean senses – the simple subject and the autonomous willing subject, just the free bourgeois liberal subject working for Communism.

V. A Meandering Argument

I mean Jacques Ranciere and Jacques Lacan mean of course singular universal is correct choice for politics and politicians. It is my truth to you, and your truth alone.

VI. Ortega y Gasset therefore

Soy yo y mi circunstancia – finally a process of the individual and his choices and his against the masses and fully for I add the masses. I mean be flexible and be malleable but remain dogmatic as Saroj Giri argues. “Peacemaker, a man himself, and a man alone. Sirohi is that difference, an Ortega y Gasset reader who is against the process of the masses and is also with them, I mean be creative and this flexible.”